The merchant and philosopher Willem Deurhoff was born in Amsterdam on 11 March 1650, and died there on 10 October 1717. His life and work are typical of the great interest of that period in intellectual life. His philosophical interest was probably also explained by reason. And although he considered all acts of God necessary, he claimed, in contrast to Spinoza, that God had created the universe in a voluntary act. And, most significantly, he made a clear-cut distinction between the Creator and his creations: finite, changeable things should not be regarded as parts of one, unique substance.

He held on to the Cartesian idea of two entirely separate and distinct substances that did not interact. In order to explain how body and soul co-operated he used occasionalist arguments, by claiming that God had arranged the world in such a way that body and soul appeared to interact in a causal way. Deurhoff's philosophical position can perhaps best be typified as that of a pseudo-Cartesian (a polemical term used by Ruardus Andala, professor of philosophy at the University of Franeker), or as a radical Cartesian, as he combined Cartesian principles with unorthodox religious ideas (naturalism and rationalism with respect to religion and the Bible). On that score he possessed a fundamental affinity with Spinoza.

Deurhoff's writings provoked many critical reactions. Besides being accused of Spinozism—which in some cases may be dismissed as a rhetorical strategy by his opponents—Deurhoff was also criticized for his unorthodox ideas on theological topics as the Trinity, the Incarnation, the Ascension of Christ and the action of prayer. Amongst his critics were very learned persons, such as Andala and Salomon van Tt, professor in the Illustrious School of Dordrecht. Other opponents were the physician Paulus Buchius, the visitor of the sick Jacobus Schuijs, and Johannes Duikerius, who in 1687 wrote: 'De gecopende deure tot de heilige godgeleertheid' (The Open Door to Sacred Theology), in which he directed his criticism at Deurhoff's two first major works, Beginzelen van waarheid en deucht (Principles of Truth and Virtue, 1684) and Voorleerderingen van de heilige godgeleerdheid (Introduction to Sacred Theology, 1687). Deurhoff defended his ideas in Openuitende kracht der waarheid, of verantwoording van de Beginzelen van waarheid en deucht en Voorleerderingen van de heilige godgeleerdheid (Convincing Power of Truth, 1688).

In the years 1692–3 Deurhoff was involved in several controversies. With Willem van Blijen-
DEURHOFF

BERGH, a correspondent of Spinoza, Deurhoff exchanged a series of letters that were published in Klaare en beknopte verhandeling van de waarheids en de werkende der menschelijke zielen, engelen en duivelen (Clear and Concise Treatise on the Nature and Action of Human Souls, Angels, and Devils, 1692) and Vervolg van de klaare en beknopte verhandeling (Sequel to the Clear and Concise Treatise, 1693). This correspondence was occasioned by the controversy caused by the publication of the first two volumes of Balbasar Beeker's book on spirits and witchcraft, De Betoverde Wereld (The World Bewitched, 1691–3). Deurhoff argued that angels and devils could not act on any body or spirit outside themselves, because only God acted on bodies in the world. Nevertheless the Bible was correct in ascribing to angels and devils all the actions that they did – even bad actions – and, unlike Beeker, Deurhoff made use of occasionalist arguments to explain the activity of spirits in the world. Deurhoff was also opposed by the Calvinist preacher Jacobus Koelman, who in 1693 published Het vervolg van 't vergift van de Cartesianische philosophie (Sequel to the Poison of Cartesian Philosophy), in which Deurhoff was one of his main targets. In the same year, the Utrecht Reformed minister Henricus BRINCK denounced Deurhoff to the Reformed Church Council of Amsterdam for holding Socinian ideas. Deurhoff wrote an account of this dispute that lasted for nearly two years, entitled Gelooofs-onderzoek van de eeuw. kerken-raad van Amsteldam, over de godgeleerde leerstukken van de heilige Drie-eenheid (The Inquisition by the Consistory of Amsterdam concerning the Theological Dogmas of the Holy Trinity).

One of Deurhoff's most fierce opponents was the Amsterdam Reformed minister Tako Hajo van den Honert, who criticized his ideas in the second edition of his De waarachtige wegen, die God met den mens houd (God's True Ways with Man, 1706). Deurhoff immediately responded by publishing Nootzaakelykheid en onverschillenheid der werkinge Gods (Necessity and Indifference of God's Action), to which he added a refutation of Van den Honert's objections. Van den Honert then published Willem Deurhoff's hardnekkigheid en verlegenheid in het bemantelen van zijn heilloos gevoelens (Willem Deurhoff's Obstinance and Embarrassment in Covering up his Impious Feelings, 1707). He also persuaded the Amsterdam consistory to request the city council to forbid the weekly discussion meetings held at Deurhoff's home. When they did not react, Van den Honert sent the Reformed Church Classis of Amsterdam and the Synod of Enkhuizen extracts from Deurhoff's books in order to get his writings prohibited, but the States' deputy, Anthony Heinsius, replied that that body had more serious matters to deal with. Deurhoff did not keep quiet in the meantime, but published another defence against Van den Honert, entitled Godvruchtigheid der ouder, vertoond in den drie- en zeventigsten Psalm. Met enige aantekeningen op het boek van Tako Hajo van den Honert (The Piety of the Ancients, Demonstrated in Psalm 73. With Some Comments on Tako Hajo van den Honert's Book, 1708).

Deurhoff's ideas may have encountered much opposition, but he also gathered a circle of passionate adherents around him. From the 1680s on he held weekly meetings at his home, in which philosophical and theological themes were discussed. From 1699 until his death he focused on the interpretation of various books of the Bible. The discussion group included Johan van de Velde, the brothers Cornelis and Pieter van Loon, Pieter and Cornelis van Doorn, his nephew Arent Haak, and his uncle Anthony Sergeant, who later defended Deurhoff's ideas in a letter of 1701 to Henricus Brinck.

After Deurhoff's death his followers continued to spread his ideas. One of his most fanatical followers was the Amsterdam physician Johannes MONNIKHOFF, who built up a large collection of 'Deurhoviana', containing publications by Deurhoff, notebooks of his lectures, and handwritten documents about his life and thought. His own writings were also deeply influenced by Deurhoff. Deurhoff's disciples clashed several times with the authorities. Between 1738 and 1740 five people in Delft had to defend themselves against charges made by the consistory, especially about their ideas on the Trinity. Another clash was the so-called 'Deurhoff-trial'. In 1741 J. van de Velde took the initiative to print Deurhoff's lectures on the Book of Job, but the authorities intervened in the middle of the printing process: both Van de Velde and the printer, Christiaan Petersen, were given severe penalties. The well-known lawyer Hermannus Noordkerk, however, subsequently managed to get both men acquitted, and to refute the accusation that Deurhoff was a Socinian and a Spinozist (see Pieter BAKER).

In spite of the detailed information that one can gather about Deurhoff's life and writings, it remains difficult to assess his exact position. As a completely self-taught thinker he seems to have been a rather isolated, eccentric figure, whose philosophy contained many obscure and contradictory elements. This has lead present-day historians to qualify it as peculiar, obscure, and yet confused. Yet his influence should not be underestimated. His contemporaries at least took him very seriously, as becomes clear from his large following, from the great effort his opponents took to refute his ideas, and from the fact that the authorities considered him a serious threat to the establishment. The continued anxiety of the authorities, even after Deurhoff's death, suggests that his ideas had a radical potential and that this freethinker, who borrowed much from Spinoza, indeed belonged to a more radical current in Dutch Enlightenment.

BIBLIOGRAPHY

Descartes, René, Ses bedenkingen van d'eerste uijnbegeerte ... Met eenige verandering gebracht tot vijf, door W.D.H. (Amsterdam, 1682; 2nd edn, Amsterdam, 1687).

Beginzelen van waarheid en deuchd (Amsterdam, 1684).

Voorleerungen van de heilige godgeleerdheid, stenende op de beginzelen van waarheid en deuchd (Amsterdam, 1687).

Overtuigende kracht der waarheid, of verantwoording voor de Beginzelen van waarheid en deuchd, en Voorleerungen van de heilige godgeleerdheid. Waarin die tuee verhandelingen tegens de lasteringen van J. Duberius, veredeligd ... worden (Amsterdam, 1688).

Grond-vesten van de christelyke godsdienst (Amsterdam, 1692; 2nd edn, Amsterdam, 1715).

(with V. W. Blyenbergh), Klaare en beknopte verhandeling van de waarheids, engelen en duivelen, vervat in gewisse brieven tuschen de Heer W. van Blyenbergh, en Willem Deurhoff (Amsterdam, 1692; 2nd edn, Amsterdam, 1718).

(with H. Brinck), Vervolg van de klaare en beknopte verhandeling van de waarheids, engelen en duivelen, vervat in gewisse brieven tuschen de heer Henricus Brinck ... en Willem Deurhoff (Amsterdam, 1693).

Brief van Willem Deurhoff aan Jacobus Schuts ... versettende een verdeginding van de natuur en werkinge der geesten (Amsterdam, 1693).

Verhandelinge des menschen verlossinge (Amsterdam, 1694).

Verdeediginge tegens Jacobus Koelmans 'Vervolg van het vergift van de Carteziaansche philosophie', met een nareeden en eenige aanmerkingen op den ongeschikten brief van Jacobus Schuts (Amsterdam, 1694).

Gelooofs-onderzoek van de eeuw. kerken-raad van Amsteldam, over de godgeleerde leerstukken van de heilige Drie-eenheid (Amsterdam, 1695).

Bespiegeling van de heilige godgeleerdheid (Amsterdam, 1697).

Toegang tot de hoogste weetenschap (Amsterdam, 1699).

Volmaaktheid van de leere des geloofs
Duijkerius,].,
Burman, F.,
Brief aan een vriend, over de Sintwisting van Overnatuurkundige en schriftuurlyke Geloove, hoope, en liefde der christenen,
Godvruchtigheid der ouden, vertoond in den DEURHOFF Volslaagen afhankelijkheid aller schepzelen heylige godgeleerdheyd
Beginzelen van waarheyd en deuchd, en
(Amsterdam, 1687).
Voorleeringe tot de h. godgeleerdheyd Deurhoffs leere met die van Spinoza
1732).
korte nareeden gevoegt is, waar in Deurhoff Taka Hayo van den Honert teegen Willem
(Utrecht, 1707).
Deurhoff
2 vols (Amsterdam, 1715).
zaamenstellinge van de H. Godgeleerdheid,
1722).
Schuts, Jacobus, overgezonden
Deurhoff.
(1695; 2nd, revised edn,
1706).
brief van den heiligen apostel Simeon Petrus (Amsterdam, 1713).
Stichtelyke gezangen, behelzende de kennis Gods ... (Amsterdam, 1713; 2nd edn, 1722).
Overnauurkundige en schriftuurlyke zaamnestellinge van de H. Godgeleerdheyd, 2 vols (Amsterdam, 1715).
Het voorbeeld van verdraagzaamheid onder de goddelijke bezoekingen, vertoond in de uitlegging en verklaaring van het boek Jobs, 2 vols (Amsterdam, 1741).
Other Relevant Works
Bekker, Baltsasar, De Betoverde Weereld (The World Bewitched), 4 vols (Amsterdam, 1691–3).
Brief aan een vriend, over de Sintwisting van Tako Hayo van den Honert tegen Willem Deurhoff (Utrecht, 1707).
Buurman, F., De leere en eere van myn heer Willem Deurhoff ... Bij dewelke nog een korte narrede gevoegt is, waar in Deurhoffs leere met die van Spinoza vergeleken word (3rd edn, Amsterdam, 1732).
Duijkerius, J., De geoopende deure tot de heylige godgeleerdheyd ... Tegen Deurhofs Beginzelen van waarheyd en deuchd, en Voorleeringe tot de b. godgeleerdheyd (Amsterdam, 1687).

deurhoff
Herwerden, Johannes van, W. Deurhofs godgeleerdheid door sommigen zijner vrienden voorgestelt, en in 't net gebragt (Amsterdam, 1744).
Honert, T.J. van den, De waarachtige wegen, die God met den mens houd ... (Amsterdam, 1695; 2nd, revised edn, 1706).
———, Willem Deurhofs hardnekkigheid en verlegenheid in het bemantelen van sijne heilloose gevoelens ... (Amsterdam, 1707).
Koelman, Jacobs, Het vervolg van 't vervolg van de Cartesiaansche philosophie, in de veelvuldige dwalingen en ketteryen van een Cartesiaan, Willem Deurhof ... (Amsterdam, 1693).
———, Toemaat op 't vervolg van 't vervolg van de Cartesiaansche philosophie, bevattende aanmerkingen over Willem Deurhofs verdediging tegen dat vervolg (Utrecht, 1694).
Noorderkerk, Hermannus, Plydooi over Deurhofs Job, ter uitspreking overgezonden (n.p., 1743).
Schuts, Jacobus, W. Deurhofs geesteloosse geesten, ofs gevaarlijke grondregels (n.p., 1692).
Sergeant, Anthony, Brief van Anthony Sergeant, aan Henricus Brinck ... over de ontdekking van de gevoelens van Willem Deurhoff (Amsterdam, 1701).
Further Reading

DEUSING, Antonius (1612–66)
Antonius Deusing was born in Mörs (in the region of Cleves) in 1612. He studied at the Gymnasium Illustre in Harderwijk (see UNIVERSITY OF HARDERWIJK) and was enrolled as a student in Leiden in 1631. At Leiden, he studied physics and logic under BURGESDIEK, Arabic, Persian and Turkish under J. GOLUS, and medicine under A. Vonstius and others. He became a doctor of medicine in 1637. In 1639, he became a physician in Mörs and a teacher of mathematics at the local gymnasium. At the end of the same year, he was appointed Professor of Physics and Mathematics at the Gymnasium Illustre in Harderwijk. From 1640 onwards, he also taught astronomy, and in 1642, he was appointed Professor of Medicine as well. In addition to this, he was the archiater (first physician) of Harderwijk. In 1647, Deusing became Professor of Medicine at Groningen, followed, in 1648, by a professorate in philosophy at the same university. He was the Rector of the Academy of Groningen in 1648 and 1653. On top of this, he was the archiater of the province of Groningen and the chief personal physician of William Frederick, Stadholder of Friesland. He died in Groningen in 1666.

In his inaugural oration at Harderwijk (1639), Deusing gave an account of the method of inquiry he deemed appropriate for the natural sciences. One should start with the Bible. Where the Bible is silent, one should be guided by the senses and reason. The opinions of the classical authors, particularly those of Aristotle, should always be kept in mind, but whenever these are in conflict with the Bible, the senses or reason, the latter are the final arbiters. Subjects that are capable of mathematical demonstration, on the other hand, should always be treated mathematically. Deusing's Naturalia theatrums universale (1642) and De mundi opificio et orificio (1643) exemplify this methodology.

In 1643, one of Deusing's colleagues, the theologian J. Cloppenburg, a friend of Voetius, protested against some of Deusing's opinions about the soul, the relationship between God and His creation, and the nature and functions of the angels. Cloppenburg tried to have Deusing condemned for heresy, but he did not succeed and left Harderwijk in 1644.

Undeterred by Cloppenburg's objections, Deusing continued his philosophical work in his De anima humana dissertationes philosophicae (1643), in which he proposed a modification of Aristotle's view that the soul is the entelecheia of the body. He argued that, in man, one should distinguish between an anima sensitiva that cannot be separated from the body and an immortal anima rationalis that is attached to the body by mediation of the anima sensitiva. He elaborated this view in his Oeconomus corporis animalis (1661), an attack on Walter Charleton (1619–1717), in which he maintained, first, that the anima

DEUSING